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An Editorial

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Harold C. Gardiner

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A CATHOLIC REVIEW OF THE WEEK

VOLUME LXXII

15 CENTS

NUMBER 2

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This book is a timely presentation of the problems under official consideration. Probable price \$1.25

THE MACMILLAN COMPANY, 60 Fifth Avenue, NEW YORK 11, N. Y.

# COMMENT ON THE WEEK

**What Better Thing?** "Our Holy Father has told us that the Mass must be our great and principal prayer in these tragic times. The peace and security of millions depend on the decisions which the nations are making. What better thing can we do than to pray the Mass for them?" The quotation is from a letter of Archbishop Stritch to the priests of his archdiocese. Last year, at his request, the Council of Catholic Women in Chicago set up a committee to promote attendance at daily Mass. Parish committees were formed, and the members realized that the first step in their campaign must be that of example. To this they added personal invitation, posters, study clubs on the Mass, street-by-street canvassing, postcard and letter reminders, and a constant presentation of all the weighty motives now impelling Catholics to offer Mass daily. "In many parishes," writes the Archbishop, "these committees have increased greatly going to daily Mass." This year, the committees are intensifying their campaign in the month of October. The Archbishop has given them and us a provocative slogan: "What better thing can we do than to pray the Mass?"

**Reconversion Charter.** With reluctance, because the measure "does not adequately deal with the human element," the President signed the industrial reconversion bill sponsored by the most conservative groups in Congress. This bill does little more than give statutory effect and a new name to the Office of War Mobilization. Henceforth, that agency, charged with coordinating the war program and ably administered by James F. Byrnes, will be known as the Office of War Mobilization and Reconversion. With a new director—Mr. Byrnes is remaining only temporarily—and a twelve-man advisory board, it will have the responsibility of guiding and unifying the demobilization of industry. Unemployment resulting from reconversion remains the sole responsibility of the States, although the new law authorizes Federal loans when and if State funds become inadequate. There is no provision for helping migrant war workers to return to their homes or to travel to localities where job opportunities exist. The real forgotten people, however, are the 3,000,000 Federal employees who are not covered by State unemployment systems. More than half of these workers are employed by the Army, Navy and Maritime Commission. We share the President's hope that Congress will yet do something for these people, and rectify other "deficiencies" in the present law.

**Disposal Program.** When the magnitude of the war effort first became evident, it was clear at once that disposal of Government-owned goods and plants would be a major post-war problem (AMERICA, December 25, 1943; January 1, 1944). Inevitably, the manner in which \$100 billion worth of surplus Government property, ranging from bobby pins to whole new industries, was sold, would effect the structure of our economy for years to come. After extensive hearings, Congress finally passed a detailed bill which aimed both to assist reconversion and to avoid the disorder and scandals of the last war. This bill the President has also signed, but with very little enthusiasm. The new law places the disposal program under a three-man board which now assumes the functions and personnel of the Surplus War Property Administration—an agency established last Winter by executive order to implement the Baruch report. From the terms of the law, it is evident that Congress has tried

sincerely to protect the public interest and to reverse the war-fostered drift toward monopoly. That the law is workable and designed to assure speedy reconversion is not so evident. Much will depend on the composition of the Board and the willingness of Congress to give it a relatively free hand and to be guided by its judgment.

**"Warder of Two Continents."** Bret Harte's apostrophe to the city whose Golden Gate opens to the mystic Orient takes on a new reality these days as troops of the United States pour in ever-increasing streams out of San Francisco. Awake to the new world emerging in the East, the University of San Francisco has announced inauguration on October 10 of a "Far Eastern Affairs" program of studies. The new educational venture offers a two-year course to do an immediate job of preparing Americans for postwar economic and cultural relations with China, Japan, Malaysia and the Pacific Islands. The bulk of the candidates are men and women recruited from American firms having offices or plants in the Orient, such as airlines, steamship and import-export companies. Emphasis is placed on the changes which have taken place in the East through epoch-making military, political and economic developments since Pearl Harbor. "Any American of ideas can fit his business into the Orient," say officials of the University, "but he must adjust himself to the new pace and tempo. The regrettable period of exploitation is over; extra-territoriality must have no place in the postwar Orient." The sound approach evidenced in this declaration of policy can well serve to assure the suspicious in the Orient that their interests, so long trampled on, will receive sympathetic treatment in the educational programs of American universities. Government interest in the San Francisco program is quite understandable.

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**JOC Survives in France.** One of the most encouraging reports to come out of liberated France is contained in the statement of Cardinal Suhard, Archbishop of Paris, that the Jocist movement not only survived the Nazi occupation but actually increased under it. This statement was made in an interview which the Cardinal granted to Burke Walsh, war correspondent for the N.C.W.C. *News Service*. Citing the flourishing condition of the JOC as one of the things that made him very hopeful for the future of the Church in France, the Cardinal added that it had increased during the war both in the number of the workers actively participating and in the quality of the work accomplished. American Catholics, anxious for the fate of the Church in war-torn Europe, will find this news reassuring. Nothing in the whole field of Catholic Action has been more brilliantly successful than the JOC. It has been especially effective in arresting the inroads of Communism into the ranks of Catholic workers and reclaiming others who had already passed over to the Reds. It is heartening to know that the Church in France will have this powerful instrument at her disposal in the difficult work of reconstruction that lies ahead.

**Business and Social Security.** If you are looking for straws in the wind, don't overlook the referendum on social security recently conducted by the U.S. Chamber of Commerce. Local chambers and trade associations representing hundreds of thousands of businessmen voted by a large majority to accept a twenty-one point program proposed by the Chamber's Committee on Social Security. Included in the approved statement of policy are recommendations that Old-Age and Survivors Insurance be extended to include all workers not covered under present law; that unemployment insurance be liberalized; that government provide protection against non-occupational disabilities and sickness if business is unwilling or unable to do so. In short, in very few respects does the Chamber's position differ from proposals hitherto identified with the New Deal. One of the differences, however, is important: the Chamber would keep unemployment compensation under State administration, and would, in general, have local units of government assume more responsibility than they do under existing law. Releasing the results of the referendum, President Eric A. Johnston said: "Now for the first time the Chamber can have a definite policy on this controversial subject. The businessmen want an adequate program, and they want it modernized and expanded." We are still too close to the event to comment exhaustively on this radical change in the Chamber's attitude. It would seem, however, that American businessmen intend to answer postwar demands for a radical change in the Capitalistic System by accepting gracefully a large measure of remedial legislation. This is the same policy which Conservatives in Britain and elsewhere have long since adopted.

**Happy Birthday.** Father Martin J. Scott needs no introduction to American Catholics, or, for that matter, to Catholics of the world. Since 1918 he has published thirty-two books on Catholic Apologetics and over a hundred smaller works. They have been translated into many languages, including Chinese and Hindu. In the Italian translation, his simple little *Mother Macbree* has become a recognized classic. His American sales reached the million mark in 1942 and have not yet stopped soaring. So widely and well is he known that people sometimes wonder if he is one man or an organization. He is one man, a simple, unaffected, charming young-old gentleman who on the six-

teenth of this month will be celebrating his eightieth birthday together with the sixtieth anniversary of his entrance into the Society of Jesus. Since his publishing career began at the age of fifty-four, he still looks upon himself as a young author. Only last year he published still one more book. He still teaches class, instructs converts, preaches and finds time for a daily perambulation in or around New York City, which he finds more wonderful every year. AMERICA joins with millions of others in extending to this great, simple man thanks, congratulations and all our prayers for longer, ever youthful, ever fruitful days.

**Hull and Dulles on the "Pattern."** The significance and value of the Pattern for Peace was stressed, on its first anniversary, October 7, by the party leaders most directly occupied with America's peace plans. Secretary Hull wrote in part:

As we move forward with other nations, seeking the future freedom of mankind in peace and security, we gain renewed strength from the knowledge that our spiritual leaders are united in their determination that this objective shall be attained.

And Mr. Dulles, Governor Dewey's adviser, said:

I had some small part in [formulating the Pattern] and have since had some association with those who are trying at the political level to formulate a plan for world organization. I can testify that those political efforts draw their greatest inspiration and vitality from moral principles.

**Hardy Perennial.** "The Catholic Church does not allow divorce. She merely grants an *annulment*. It's the same thing with a different label." This hoary old difficulty has all the tenacity of a weed. Cut it down, root it out, it still crops up. The difference between divorce and annulment is a broad and simple one. It has been explained over and over with patient clarity. But it is one of those things which will not stay explained. Confusion and misunderstanding persist. So for the benefit of those who read in the newspapers for October 2 that the Roman Rota had granted thirty-nine annulments during the past year and said to themselves: "Aha, the Catholic Church is up to her old tricks," we offer once more a simple explanation. A civil divorce presupposes that the marriage is valid and claims to break the bonds which unite husband and wife. The Church declares that these bonds are unbreakable. A decree of nullity declares that the marriage never was valid and that there is no bond to break. It is a statement that there was some flaw in the marriage contract which rendered it null and void from the beginning. If it had been valid the bond could not be broken except by the death of one of the parties.

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## THE NATION AT WAR

THE ALLIED effort to go around the German north flank through Arnhem missed complete success. Allied troops had been dropped from the air to seize bridges across the Meuse, Rhine and Lek Rivers.

The airborne troops seized the first two bridges, and held them until ground troops arrived. The ground troops were unable to reach the third bridge for five days. By this time, the Germans had assembled sufficient men to keep their bridge for the time being. This stopped the advance of the Allies. However they had gone forward over 40 miles, had crossed two rivers out of three, and were in a favorable position for a later attempt. The Germans have made strong efforts to recapture the two lost bridges, but without any success.

All along the west German border are very strong defenses. Over most of the country there are numerous forests and rough ground. In the south part are the Vosges Mountains which the Allies have not yet reached. Snow has already appeared in this part of the front. It is very probable that there will be very hard fighting before this German line is pierced.

In Italy there has been a succession of battles almost daily since the beginning of September. The German Gothic Line has not been easy to take. The average advance has been under a mile a day.

On the east side the 8th British Army has driven the Germans out of the mountains and is now in low country. In the center the 5th U. S. Army is not yet out of the mountains. It is south of Bologna. When this city is reached, low country will be found from there on.

Low country in Italy is not necessarily easier to campaign over. It is highly cultivated into small farms and orchards separated by hedges and ditches. These are first class obstacles for tanks and motor vehicles, but excellent for defense.

The Allied advance may continue to be slow. There are however indications that after the Allies reach Bologna the Germans will voluntarily fall back to a shorter line, which may well be from Lake Garda to the Po River. This would cover all of the province of Venice.

COL. CONRAD H. LANZA

## WASHINGTON FRONT

IT IS NO SECRET in Washington that the Administration is seriously concerned about the post-war economic outlook. It is true that what some look on as the bedrock questions have been taken care of in the reconversion and surplus-property bills, but it is daily becoming clearer that it will not do business much good if its financial needs are legislated for fairly and there is at the same time a lack of equilibrium in the matter of legislation about prices and wages.

It has become known quietly that, for the present, at least, there is to be no change in the Little Steel Formula—most probably not before the election, anyway. Unfortunately, at the same time, Administration spokesmen let slip that the reason for this is the cynical one that Labor is safe anyway for the election, so why bother? One wonders if they are not taking Labor too much for granted here. After all, CIO and AFL do not control the majority of the labor vote.

Closely connected with this is, of course, the question of prices, and what the Office of Price Administration is going to do about them. That means food, naturally, for the most part, and that means the farmer. The Administration is under the legal obligation from Congress to keep farm prices to parity. Hence, if OPA takes away the ceilings (which now hold prices up), with the large food surplus that will be on hand, it will cost Congress billions to satisfy the farmers.

On the other hand, if ceilings are taken away from durable consumer goods, the rush for those will be so great that a serious inflation would result. So OPA is faced with the dilemma of being deflationary and inflationary at the same time, unless Congress is willing to help the farmer out by enormous appropriations. To take away all price controls at once and suddenly would obviously create a great chaos in the country.

It was undoubtedly with this in mind that the President remarked when he reluctantly signed the reconversion bill that the human side of post-war reconstruction has yet to be considered. Now if business and Congress will see that prosperity depends on this human side, everything will be fine.

WILFRID PARSONS

## UNDERSCORINGS

LOVE and loyalty of clerical and lay people of all faiths throughout the State of Massachusetts were expressed for Archbishop-elect Cushing of Boston when the news of his appointment became known. Governor Leverett Saltonstall, the Rt. Rev. Henry Knox Sherrill, Episcopal Bishop of Massachusetts, mayors throughout the State and leaders of organizations expressed the esteem in which Archbishop Cushing is held and the universal gratification at his appointment.

► Catholic, Protestant and Jewish leaders addressed a huge mass-meeting held on October 1 in Los Angeles in support of the "Seven Essentials for the Pattern of Peace." Catholics were represented by the Rev. Thomas J. McCarthy, editor of the *Tidings*, official diocesan organ of Los Angeles.

► N.C.W.C. *News Service* reports that Cardinal Hlond, Archbishop of Poznan and Primate of Poland, is still under arrest in Germany, but is detained under better conditions.

► French Catholics were urged to support the provisional government of Gen. Charles de Gaulle "unanimously and

without reserve" in a statement by Pierre Cardinal Gerlier, Archbishop of Lyons, reported by the Office of War Information. As the only government that is "capable of maintaining order throughout the country," the Cardinal said, "the help of all good citizens is indispensable to it."

► The Most Rev. John Gregory Murray, Archbishop of St. Paul, and Episcopal Chairman of the N.C.W.C. Press Department was the principal speaker at a testimonial dinner tendered to Rev. Francis X. Talbot, S.J., retiring Editor-in-chief of *AMERICA* on September 27 at the Hotel Commodore in New York. More than five hundred friends of Father Talbot, including members of the Hierarchy, representatives of the Catholic Press and other organizations attended the dinner.

► N.C.W.C. *News Service* reports that Father Dominic Ternan, U. S. Army Chaplain, was killed by a German sniper's bullet as he was administering the last rites of the Church to a stricken American soldier.

LOUIS E. SULLIVAN

# THE BAD BOYS OF BOSTON

DOROTHY G. WAYMAN

VARIOUS PEOPLE from New York or Iowa during the past year have become vocal about Boston's sins. Riots in Detroit or Philadelphia or the Bronx have caused strangers to clap a spy-glass to one eye, level it on Boston, and find their field of vision filled with shadowy hordes of Irish-Catholic hoodlums ravaging up and down Boston streets in anti-Semitic disturbances.

No one, of course, will deny Mr. Arnold Beichman of New York, writing in *PM*, October 18-22, 1943, or Mr. Wallace Stegner of Vermont (via Iowa), writing in the *Atlantic Monthly* for July, 1944, their right under a free press to disseminate such opinions. Nevertheless, to Bostonians it was disturbing that forty-one complaints of school-boy fights over eighteen months—out of 117,381 total complaints to the police in a city of a million residents—should be magnified into a sensational indictment of Boston as arch-enemy of the Jews, with the Irish-Catholics of Boston as the alleged anti-Semites.

After all, Boston knew, if Mr. Beichman and Mr. Stegner did not, that Boston historically has shared so amicably its American opportunities with fellow-citizens that Boston is one of the largest Jewish settlements in the United States. Boston, two generations ago, afforded education and opportunity to the first Jewish Justice of the United States Supreme Court—the late Louis D. Brandeis; and Boston today is represented on the United States Supreme Court by another noted Jewish jurist—Felix Frankfurter. And neither Mr. Beichman nor Mr. Stegner were glimpsed at Temple Israel on Boston's Riverway, December 12, 1942, to see the sincere mourning in which a Protestant Governor and a Catholic Mayor led great delegations of Bostonians of every creed at the death of a Boston merchant, civic leader and philanthropist—the late Louis E. Kirstein.

## THE PRUNTY MURDER CASE

Boston forgot the pin-pricks of incomplete and biased stories on August 13, 1944, when the real problem—which is not Bostonian but all-American in these wartime days—reached its high-water mark in the murder of a veteran sergeant of U. S. Marines for the \$128 in his discharge pay.

Sgt. John F. Prunty, who had served with the United States Marines in two wars, was murdered by five 'teen-age Irish-Catholic boys; but Sgt. Prunty was not a Jew. Neither Mr. Beichman nor Mr. Stegner was at the Roxbury District Court to hear the stark facts unearthed by police investigation into this Boston crime. Neither *PM* nor the *Atlantic Monthly* had a page to devote to this terrible proof that the real problem—in Boston and all American cities today—is juvenile delinquency. Yet a study of this Boston murder has the greatest value for all earnest and honest American citizens.

No single sociological theory fits the pattern of this crime. It was committed by boys of Irish-Catholic extraction; but there was no anti-Semitism in it. There was no lack of education in the boys' backgrounds, nor was there any such implication to be drawn. Three of the lads had been parochial-school students; two of them were products of Boston's best public schools. One youngster was a Boy Scout; another regularly enjoyed the YMCA facilities; a couple had been altar-boys in their parish. Idleness was not a factor, for all five boys had summer-vacation employ-

ment, three of them at an outstanding Methodist hospital, two of them in stores.

The scene of the crime, ironically, was the Fenway, a park project built by taxpayers' money to furnish green spaces and fresh air for youth of the district. There was a municipal stadium with locker-rooms and shower-baths and supervised playground activity. The gang plotted the hold-up that ended in murder in the shadows under the bleachers of that stadium. They came to the Fenway from Mission Hill where, a few years ago, Boston carried out a vast slum-clearance and built a fine housing development.

Yet a veteran returned from the war had been murdered in this Fenway by five Boston youngsters, four of them fifteen years old, one barely past his sixteenth birthday. All had had good schooling, decent housing, religious training, organized recreation, employment at good wages—and still these boys crept out of their homes at night in pursuit of thrills that ended in murder. The crime posed some soul-searching questions for Boston.

## THE PROBLEM—ITS SIZE AND CAUSE

Frankland W. L. Miles, Chief Justice of Roxbury Municipal Court, in whose jurisdiction the scene of the Fenway murder lies, is a logical person to interview on the subject. Judge Miles is a Protestant church-member, working harmoniously on the bench with his associates, Judge Samuel Eisenstadt, a Jew, and Judge James Delay, an Irish Catholic. The district of Roxbury Court and its juvenile division is a typical cross-section of an American city and of American urban problems. It runs from the Fenway by the river, over Mission Hill—predominantly Irish-Catholic in population—through a South-End Negro belt, includes islands of old Yankee homes and ends in a Jewish residential section, fringed by the open spaces of Franklin Park.

Judge Miles, out of fourteen years' experience with both adult and juvenile delinquency in the Roxbury district, concludes that three-fourths of juvenile delinquency stems from parental inadequacy; but that ninety-seven per cent of youth go straight and nine out of ten who go wrong can be straightened out. The fractional residue, which totals about one hundred boys and girls annually out of thirty thousand school-age children of the Roxbury district, he looks on as the "rotten apples" that need to be taken out of the barrel to save the rest from contagion.

Here are some statistics on Boston's juvenile delinquency that did not appear in the *PM* or *Atlantic Monthly* articles:

Despite influx of war-workers from other sections and disruption of homes through working mothers and fathers and older brothers in the service, total offenses of boys and girls under 17 were reduced 8 per cent in 1943 under 1942—that is, total arrests of minors in 1942 were 8,396; in 1943 they dropped to 7,748. In the next age-group—17 to 21 years—the decrease was even more spectacular because, while boys over 17 were eligible in 1943 for the armed services, boys with court records or jail sentences were ineligible for military service, leaving a high residue in this age-group of delinquents; yet total arrests in Boston of youth 17 to 21 decreased 25 per cent—from 5,940 in 1942 to 4,578 in 1943.

When the total figures are broken down, however, Boston sees typical signs of a dangerous increasing tendency to lawlessness in young boys and girls. Automobiles are a well known temptation to youngsters. In 1943 all types of automobile violations, from speeding to larceny, increased to 4,200 over 1,764 in 1942; crimes of violence against property—from broken windows to larceny from stores—numbered 2,717 against 2,326 in 1942; violence



against persons increased to 514 against 338 in 1942; run-aways were 425 in 1943 against 260 in 1942.

Records at Roxbury Municipal Court show that of 30,000 school-age youngsters—Protestant, Catholic, Jewish, Negro and of foreign extraction—about one thousand annually come to the attention of the Juvenile Court. That is 3 per cent. School registrations show that about 20 per cent are Catholic by religion in the district, but less than 5 per cent of the juveniles that land in court are Catholic. Of two hundred and fifty boys on probation from Roxbury Juvenile Court last year, only half a dozen were from the parochial high school, where 1,700 'teen-age Catholic boys are enrolled. Says Judge Miles:

Ninety-seven per cent of our Roxbury boys and girls go straight. Of the 1,000 complained of by citizens or taken into custody by police annually, 400 on the average will prove responsive to informal conference without court action. We get parents, police, neighbors, clergy, school and settlement-house workers together in the Judge's lobby and work on a program which straightens the child out.

About 500 of the remainder, after investigation of their background by police and probation officers, a court hearing and a suspended sentence, will respond to remedial oversight under our probation officers.

There will remain a residue of about 100 youngsters who must be committed to some institution, for punishment or for the protection of the community and themselves. In many of these cases there is a mental or physical factor or bad home conditions. In a few cases, a boy or girl seems determined to be anti-social; we have to remember that boys and girls, as well as adults, have the power of choice for good or evil.

#### DELINQUENT PARENTS

The value of a Municipal Court with juvenile division is that we can study and deal with the family as a whole. We find delinquent parents behind three-fourths of our juvenile cases. Last year, for example, our adult probation division had to collect \$423,000 from delinquent, neglectful fathers for the benefit of their wives and children. It is not only fathers who are to blame, either; you should see our dock full of drunken mothers some mornings. A Roxbury man, charged with drunkenness this month, showed me his weekly pay envelope for \$80, and told me he went out drinking nights because his house was lonely since his wife boarded their child to take a swing-shift defense job. Boston pays policemen \$37 a week to protect the public against delinquency of children whose parents earn \$5,000 a year to throw away in taverns and on fur coats!

The police force is undermanned and underpaid. They lack manpower to keep the old-fashioned foot-patrol on the beat—the old neighborhood cop who knew every kid by sight and spotted him when he started getting into trouble. The juvenile-court probation system is undermanned and underpaid, too. A probation officer gets \$2,800 a year to rehabilitate 100 boys, when authorities say 40 is the maximum case-load for good work. In the Roxbury probation department we have been trying for a year to get authorization to fill two existing vacancies.

People clamor for a curfew for juveniles now. It's too late to ring a curfew; in too many homes there would be no parent there to see if juveniles checked in by 9 p.m.!

They talk about adding an hour a week of religious or ethical instruction in the public schools. Religion taught for an hour a week in school is not going to stick to a child who sees no religion practised at home.

Judge Miles says these things forcefully, from a wide, first-hand experience, but he is not the only Bostonian who has been conscious of them. At the time of the PM articles alleging organized anti-Semitism in Boston, Governor Leverett Saltonstall ordered an impartial investigation of the Boston situation by the State Police.

#### COMMISSIONER STOKES' REPORT

Commissioner John F. Stokes of the Department of Safety rendered a detailed report of a plain-clothes investigation, in November, 1943, to the Governor's Committee for Racial and Religious Understanding. The Stegner article in the July *Atlantic* did not mention or quote this report, saying instead: "Lacking an adequate and complete report of the Dorchester incidents, one may be excused for turning in search of light to the very able report of New York—there were more arrests in New York than in Boston and one can gain a clearer picture." Mr. Stegner may excuse himself as he wishes, but Boston has known Commissioner Stokes and the State Police detectives for twenty years. It means something to Boston, if not to Mr. Stegner, when John Stokes says over his signature that his detectives investigated every Dorchester complaint cited by Beichman in PM, and reported:

Assaults, 24 cases; property damage, 6 cases; property damage and assault, 3 cases; insult, 6 cases; fictitious report, 1 case. Period covered, Jan. 1, 1942, to Sept. 29, 1943. Average age of assailants in cases reported, 16 years. Conclusion: The assaults and utterances could not be proved to be of anti-Semitic origin. . . . It is expected that a patrolman on the route will be the first official charged with detection and arrest of offenders, preservation of the peace and protection of personal and religious liberties of any group or individual.

In November, 1943, began the term of a new Police Commissioner of Boston, Col. Thomas F. Sullivan, experienced administrator and lifelong Boston resident who, in 1941, was named in a distinguished award for "civic service and unimpeachable integrity." Col. Sullivan endorsed and enforced the State Police recommendations that enforcement of order and prevention of crime begin with the patrolman on the route. The results were evident in August, 1944, when, four days after Sgt. Prunty's body was found in the Fenway without one clue to his assailants, Boston police arrested the five young boys who confessed to the murder; and turned up a second gang of older boys and girls who admitted stealing cars, committing larcenies and assaulting a uniformed seaman in the Fenway, leaving him unconscious, and getting \$6 in spoils.

As this second gang was led out of Roxbury Court after arraignment, the gang-leader, a parolee from Concord Reformatory named William Cavanagh, said sneeringly to police-detective Joseph Curran: "I suppose you'll be pensioned off when I get out of this rap!" Cavanagh, eighteen-year-old parolee—Curran, the Boston policeman. The names and the jibe are worth citing, for they are Irish names both, Catholic names by implication. They illustrate what is typical not only of Boston and Bostonians, but of America and Americans. There are good Americans and bad Americans; good Catholics and bad Catholics. Some Irish-American Catholics commit crimes; other Irish Catholics work all their lives to prevent and punish crime.

#### THE REMEDY

Two famed Bostonians once posed questions which the murder of Sgt. Prunty by Boston 'teen-age boys brings poignantly to mind today—questions that not only Bos-

ton, but all America needs to ponder: "War is a school of strenuous life and heroism," wrote William James, Harvard philosopher. "What we now need to discover in the social realm is the moral equivalent of war: something heroic that will speak to men as universally as war does." Said Gamaliel Bradford, historian and biographer to President Charles W. Eliot of Harvard: "I have long been convinced that the greatest need of American civilization today is the need of God. Never before in the history of civilized man has there been a people that did not make God the first principle and basic stay of all its elementary education."

As American Catholics—in Boston or the Bronx or Detroit or San Francisco—is it not today urgent for each of us to express in our individual lives and exemplify to our neighbors and brothers—Protestant, Catholic, Jew or unbeliever—that we do know "something heroic that will speak to men as universally as war does" to match the discipline, sacrifice and courage of our servicemen; and that we intend to "make God the first principle and basic stay of education" in these United States?

## MUST WE HAVE COLLECTIVISM?

BENJAMIN L. MASSE

NOT long ago, Walter Lippmann complained that one of the two supreme issues of our age is not being honestly faced and debated during this campaign. That issue is the necessity of achieving and maintaining high levels of production and employment in the postwar era, without losing in the process our democratic way of life.

Mr. Lippmann's remonstrance seems well founded. The present Administration has yet to meet the objection that the multiplying activities of Government are destroying the free-enterprise system. While Mr. Dewey has affirmed his confident belief that we can expand the New Deal and at the same time encourage private enterprise, he has so far failed to reveal on what economic theory he rests his belief. On the contrary, by advocating the retention and expansion of the New Deal, he has exposed himself to the charge, constantly made against the present Administration, that he is willing to barter liberty for security.

### LIBERTY OR SECURITY?

Naturally, the Republican candidate denies any such intention, just as Mr. Roosevelt has done, and insists that we can have both liberty and security. Yet he cautiously refrains from explaining concretely and specifically how this is possible. For example, although Mr. Dewey is pledged to support farm prices, he has yet to show us how prices can be supported without Federal subsidies, Federal planning and, eventually, strict Federal control. In this concrete case, one wonders how farmers can enjoy both liberty and security; how they can have their cake and eat it, too.

This, no doubt, is the type of specific question Mr. Lippmann would have the candidates discuss. But I wonder, knowing Mr. Lippmann's wide knowledge of the great problems of the day, whether he is really serious in asking political candidates to answer questions which have baffled, and continue to baffle, learned economists, political scientists, editorial writers, and even columnists. Surely he must know that no one has yet demonstrated to the satisfaction of experts how our economy can furnish sixty million jobs in

the postwar era without considerable Federal intervention in business and agriculture; or how we can continue to expand the sprawling social-security set-up without endangering our traditional capitalistic system.

All over the Western world, where capitalism is the characteristic type of economic organization, men are searching for the answers to questions like these; and up till now they have searched in vain. In short, if anyone today sees clearly how liberty and security can be reconciled in a modern industrial society, he is keeping his light cautiously hid under a bushel—unless, of course, there is tacit agreement to abandon our old notion of economic liberty.

In that event, the opposition formerly thought to exist between liberty and security would disappear. It would disappear, however, not because these seemingly contradictory goals have been reconciled, but because we have re-defined one of the terms, namely, liberty, and so re-defined it, as sharply to restrict its extension.

### HEADING FOR COLLECTIVISM

If this is not true, if the terms retain the meaning given them by a capitalistic society, then almost everybody today seems headed, willy-nilly, toward collectivism, i.e. toward a State-controlled, State-directed, rigidly planned economy.

With respect to the so-called "liberals," this is readily apparent, as even a cursory reading of such organs as the *Nation* and the *New Republic* will reveal. What is not so clearly seen is that the Conservatives are in their own way promoting collectivism also. I should like to illustrate this by citing an editorial which appeared in the *New York Times* on September 26.

The editorial, entitled "Collectivism in Cotton," is concerned with an announcement by Marvin Jones, War Food Administrator, that the Government 1) would purchase all cotton for which a loan schedule had been announced at parity prices; and 2) would not permit the Commodity Credit Corporation to sell its cotton stocks at less than parity. From this announcement, the *Times* went on to deduce:

1. The closing of the cotton futures exchanges.
2. The disruption of spot markets.
3. The destruction of thousands of middlemen in the cotton trade.
4. The pricing of cotton out of the world market.

The moral of such a policy, the editorial writer expressed in the following paragraph:

This action is merely the latest illustration of the manner in which Government intervention and control, once it begins, does not halt but keeps extending itself. The irony of the Administration's cotton policy is that it is working to destroy the very producers in whose supposed interest it was adopted. While the situation is being obscured by war demand and by Government subsidies, American cotton is being priced out of the world market. One false step has led to another false step. With Mr. Jones' latest action the whole private market system in cotton seems on the verge of being destroyed.

### CONGRESS AND COTTON

Having thus soundly spanked Mr. Jones, the writer seems to have been struck by remorse. At any rate, the next paragraph explains that Mr. Jones, in taking this action, was only carrying out the mandate of Congress, as every bureaucrat is supposed to do. It was Congress which decided, when it extended the Price Control Act last June, that the Administration must do everything possible to bring about



parity prices. And so the writer is constrained to point out that the "steady attrition of the private-enterprise system is not the work of appointed 'bureaucrats' alone but of Congressional acts deliberately passed to appease pressure groups." And he goes on to lament that:

Many of the Congressmen who have supported the cotton legislation step by step, trying to exempt cotton even in peacetimes from the laws of supply and demand, putting the cotton grower more and more at the mercy of governmental price policy, and socializing the cotton trade, are the very men who pay most frequent lip service to "private enterprise."

To add anything to that indictment would be superfluous. It illustrates nicely part of what I meant when I said above that Conservatives as well as Liberals are today tending toward collectivism. For the men who sponsored and passed that legislation are known in the Liberal press as reactionaries. They are the same men who make a practice of rising on the floor of the Senate and House to damn the bureaucrats and defend the American Way. (Ironically enough, this legislation, which the *Times* stigmatizes as collectivistic, was opposed by an Administration accused, by these same Conservatives, of being Socialistic!)

While this is only a single instance of how free enterprisers are today promoting collectivism, it would be an easy chore to enumerate others equally disconcerting. The fact is that, when rugged individualists perceive some economic advantage in submitting to Federal controls, many of them quickly and easily become willing, if not enthusiastic, converts to collectivism.

#### "FREE" ENTERPRISE UNDOES ITSELF

Other Conservatives are assisting the trend toward collectivism in a much more consistent, if no less effective, way. These might be called the "unconscious collectivists," since the effect of their activities is exactly the opposite of that intended. As a good example of this type, I should like to offer the *New York Times* itself, a newspaper which consistently follows the line of "classical economics." In the editorial quoted above, the writer goes on to conclude that "private enterprise means the free market. It means reliance upon the forces of supply and demand to regulate prices and production." Therefore, we must put an end to Government interference with these free forces and stop the "steady attrition of the private-enterprise system."

Very well. Let us suppose, then, that during the depression Washington had strictly adhered to the Capitalist credo and had not interfered with the "forces of supply and demand." What do you suppose would have happened in that case?

Obviously, the thousands of farm bankruptcies would quickly have become tens of thousands. So terrific would have been the mortality that no one can even guess how much rural real estate the banks and insurance companies would eventually have owned, or how many independent owners would have become tenants, or drifted drearily to cities to join the ranks of the unemployed. At the end of the process there would have been a concentration of farm ownership analogous to the concentration of control in industry.

Now what the concentration of economic power has meant in industry, is painfully apparent today. It has meant a sharp reduction in the area of free enterprise. It has meant production controls, administered prices, quasi-monopolies and finally widespread Government intervention in the public interest. It has meant, in short, throughout large sectors of economic life, the nullification of the free mar-

ket and the laws of supply and demand. It has meant, that is to say, a trend toward collectivism.

Is there any reason to suppose that the story of agriculture would have been any different? Whoever thinks so is ignoring not merely the precedent in industry, but the whole history of capitalism. For if that history proves anything, it proves that free enterprise is always destroyed by the very rugged individualism which it begets. That is the justification for saying that those who advocate free enterprise in the sense of an absolutely free market are, unconsciously, paving the road to collectivism.

#### "LAWS" OF SUPPLY AND DEMAND

But to talk of permitting the inexorable working of the laws of supply and demand is a highly academic pastime. Despite the fervor of its economic faith, the *Times* must realize that free men are never going to submit their lives and fortunes to the impersonal forces of the market place. Whatever economic theory may dictate, in a political democracy the process of sacrificing the weak and unfit to the forces of supply and demand will never be permitted to reach its logical conclusion. When the suffering becomes too great, the free enterprisers will come to some gentlemanly agreement on prices and production, or the State will itself intervene to save the "rugged individualists" from ruin.

If, then, both Liberals and Conservatives are headed today toward collectivism, does it follow that Karl Marx was right when he predicted that Capitalism would inevitably give way to Socialism? Is it, alas, true that economic life is strictly determined, in the sense that it is ruled by forces over which we have no control?

If "inevitable" can be rightly predicated of an event which, granted the persistence of the existing mood and circumstances, will certainly occur, and if Socialism be interpreted broadly to mean any kind of State-dominated economy, the answer to the first question is, I think, Yes. While the arguments on which Marx based his prophecy were certainly wrong, as Dr. Schumpeter of Harvard has convincingly shown, the prophecy itself still stands. So does the remarkable prediction of Hilaire Belloc, made in 1913, that "the effect of Socialist doctrine on Capitalist society is to produce a third thing different from either of its two begetters—to wit, the Servile State." That is where the Capitalist world is headed.

#### ANSWER TO THE "INEVITABLE"

The answer to the second question is obvious: no one who believes in free will and the Divine dynamism of Christianity can ever be a determinist. We can, most assuredly, avert the tragedy toward which the democracies are moving, *but only by abandoning a tradition two centuries old.*

That tradition began in the eighteenth century with the victory of the new Capitalist class over the defenders of a Christian social order. It consisted in winning autonomy for economics; in substituting for religion and morality the laws of supply and demand. It was, therefore, only a question of time before the State was forced to intervene to mitigate the cruelty and anarchy of the market place. With religion banished, no other authority existed which could curb the rapacity of men. It was the State or chaos.

Unless, then, we break with this materialistic tradition, the evolutionary process will continue. The choice will seem to be between Socialism and Capitalism, and over this issue blood may be shed. But in reality there will be no choice. Either way, we are moving toward collectivism.

# SOME QUESTIONS FOR MOSCOW

ROBERT A. GRAHAM

TWO YEARS AGO a speaker on the Vatican radio stated that Russia was experiencing a great upheaval which gave grounds for believing that the day of deliverance for its long-suffering people is approaching. He cited the relaxation of religious persecution and the suppression of *Bezbozhnik* and *Anti-Religioznik*, atheist publications.

In the interim many developments have taken place in the Soviet Union and once again the question of the status of religion is to the fore. The fate of Catholics becomes a particularly acute source of anxiety as the Russian armies advance into territories where millions of Catholics live.

No small interest is attached to the recent interview which the Moscow correspondent of *Religious News Service* had with Ivan Vasilievich Polyansky, chairman of the recently established Soviet Council on Affairs of Religious Cults. This government agency has been established to attend to the religious affairs of the non-Orthodox Churches in the Soviet Union. The representative of *Religious News Service* put to Chairman Polyansky a series of questions of intense interest to Catholics. They concern the present status of Catholics in union with the Holy See in the U.S.S.R., who are located, as the Soviet official put it, mainly in the Western Ukraine, Western Bielorussia (White Russia) and Lithuania, with small numbers in Latvia and Esthonia.

The answers give us the most detailed information about the present state of the Catholic religion which has been available for a very long time. For convenience sake I shall put the interview in question and answer form.

*Q. Have Catholics in the Soviet Union the same rights as all other believers?*

Ans. Yes. "The rules governing opening and maintenance of Catholic churches are the same as for any other believers. Any registered Catholic society may receive charge of a building for religious services and freely invite all people to come there. Catholics may maintain priests and bishops, collect funds, print prayer books and other materials, and hold conferences."

*Q. What arrangements are possible for religious education among youth and children?*

Ans. "Our laws have established separation of church and state. Teaching religion to minors is a matter solely for parents and minors themselves. . . ." Catholic and other children may be taught religious precepts by their parents at home.

*Q. Can religious instruction be given inside a church or synagogue or mosque building?*

Ans. No. "This would be against our established laws, which maintain that the church is given to the congregation for prayer purposes and no other. . . ." But groups of parents can bring their children together for the purpose of religious instruction in one room or apartment; and if they so desire, they can have instruction in homes or other private places by ministers, priests, rabbis or mullahs.

*Q. Can Catholics in union with the Holy See communicate with the Pope?*

Ans. "From a purely internal Church viewpoint, there is no objection against Catholics communicating with the Pope, consulting him and obtaining advice. This is entirely a church affair." There could be no objection against hold-

ing a Catholic congress for the nomination (*sic*) of a Cardinal, or his selection in some other way by Catholics in Russia.

Catholics have long been concerned over the well-being of their co-religionists within the territory of an officially atheist state. This solicitude has not been alleviated by the extreme scarcity of news from the regions controlled by the Soviets. The fact that the regime is willing to ignore the letter of the Soviet Constitution, forbidding all "religious propaganda," is itself encouraging. To judge from Mr. Polyansky's words, the state of religion in Russia now is in certain important respects a far cry from the days of Passion Week of 1923, when Archbishop Cieplak was condemned to death in deliberate imitation of Christ's condemnation. Catholic parents are able to give their children religious instruction without fear of the NKVD, the Communist Gestapo. The statement regarding the possibility of communication with the Pope on matters of purely internal church affairs is certainly news, if true.

However, in Russia's dealings with the outside world the perennial difficulty is that each party seems congenitally unable to understand the idea which the other is trying to convey. I shall put it that way and let it go at that. For instance, Mr. Polyansky may misunderstand us when we ask him if there is religious education permitted in the U.S.S.R.; and we may misunderstand Mr. Polyansky when he tells us that Catholics are not discriminated against in the Soviet Union. Then, too, some expressions, such as "purely internal church affairs," are bound to be stumbling blocks which impede rather than further mutual understanding. And finally, we find some of these responses of the Chairman of the Soviet Council on Affairs of Religious Cults very difficult to reconcile with the imprisonment of many Catholic priests and bishops, who certainly have not been permitted to communicate with their supreme Pastor, the Pope. The official answer to a query on this point will undoubtedly be that their actions were "political" or "counter-revolutionary." But to those who knew the previous record of these apostolic men, their high spiritual ideals and their personal integrity, their extreme care in avoiding any form of political or "counter-revolutionary" activities, such an answer sounds like an evasion of the real question.

So I am prompted to ask a few questions of my own, with the aim of getting a clearer picture of my fellow Catholics in the regions mentioned by the Soviet official. In passing, I may note that the United States Government has not officially recognized the incorporation into the Soviet Union of some of the regions named. But as the gentleman has at least stated that Soviet law is operative in those regions, I shall start from there and ask just what is permitted by Soviet law in these affairs. I shall be very grateful to Mr. Polyansky for his answers.

1. Catholics are said to have the same rights as other believers. No discrimination in this proposition. But in a country like the Soviet Union, where a person's economic life is so dependent on the Government's favor, is it possible for anyone to be a Catholic and not practically be discriminated against? In other words, can a man be known as a professed and practising believer and still be engaged in any form of government employment?

Furthermore, we are under the impression that no known and professed believer can be a member of the Communist Party. But since the Party is in complete control of every phase of the nation's life, this would seem to create an impossible situation for a believer who wishes to take any active part in the nation's affairs. The Penal Laws of Mary-



land, in the eighteenth century, excluding Catholics from government responsibility, were regarded as a grave form of disability.

2. If believers are really on the same footing with non-believing citizens, does it not seem reasonable that a body which is set up for the special regulation of their affairs should include in its membership representatives of the respective religious organizations? In the United States this is regarded as standard, liberal-minded practice with respect to minority groups. I should like to know if the Catholics have any accredited representative of their group on Chairman Polyansky's Council.

3. You speak of a "purely internal church viewpoint." This is a very vague expression. It cannot be forgotten that the Nazis used such phraseology to paralyze all Catholic activity in Germany before the war. Will you give us instances of such a purely internal church viewpoint? At the date of the interview, had any communication with the Pope actually been permitted?

4. It is understood, of course, that deep sentiments of spiritual brotherhood unite Catholics all over the world. The welfare of the Church in any country is a concern of Catholics the world over. May we anticipate a message from the Catholic Hierarchy in the territories named, on the condition of their respective dioceses?

5. In democratic countries a religious group is able to defend its beliefs in public against attacks by other religious and non-religious groups. Now, one of the cherished dogmas of Catholics in union with the Holy See is the supremacy of the Pope as the Vicar of Christ. Does Soviet law permit any reply to be made to attacks made on Catholic dogma, such as that recently made by the late Patriarch Sergius in the *Journal of the Moscow Patriarchate*?

6. Nothing has ever been heard from the priests and bishops who have been sent to Siberia as late as 1939. What were the charges against those Catholic leaders? Have they been released or allowed to communicate with the Pope?

7. It is well known that the Soviet Union has not in the past allowed Catholic priests to enter Russia. In view of the great spiritual need of the Catholic population now under Soviet control is there hope of change in this policy?

Frank answers to these questions will clear away some perhaps unnecessary misunderstandings between the United States and the Soviet Union.

## CHARITY FOR ITALY

DESPERATELY needed aid to Italy is going through under UNRRA and President Roosevelt, at present writing, has announced that its volume will be increased. This is a forward step, both in politics and in charity, and deserves a heartfelt "thank God." But there is another source of help that remains untapped; we report from a Roman communication for the purpose of asking the question from the Administration and the Federal agencies: despite shortages of shipping space, despite rations here at home, despite the hundred and one details that have to be solved, is it not still true that much more might well be done for the people of Italy, if private charity here were allowed to swell the supplies that soon will start on their way to that impoverished land?

This question, we feel, is not unrealistic. The churches have been allowed, even urged to collect clothes for the Italians. The response, according to Catholic authorities, has been splendid. Space will be found in ships and the clothes

will get there. Why cannot some way be found to provide space for foodstuffs that private persons or agencies might find it possible to send?

The occasion for this question was provided by a sheaf of letters concerning the critical situation of a convent of nuns in Rome. One of them writes:

At the present moment we are going through a pretty hard time for food. There is nothing left and therefore the Allies have a big problem. We have no meat, eggs, potatoes, but fortunately we got some good donations of dried egg powder while the troops were around, and some canned meat. On the rations every week, we get a few cans of stew on Saturday. Cheese cannot be had.

When a hospital unit was set up nearby, the nuns asked for the garbage to feed two pigs that had been given them. When they mentioned that the garbage they got was far more and better food than they ate, the hospital authorities gave them some supplies for the two weeks they remained.

These nuns in Rome, many of whom are Americans from a New Jersey sister-convent, have no complaint against the military authorities in Rome. A Major General Johnson is mentioned as being very helpful, and when the New Jersey convent wrote to Lieutenant General Mark W. Clark, asking his interest in the plight of the Roman nuns, he answered that "I had my aide call at the monastery and speak to the Mother Superior, who is forwarding a list of her needs to you."

The point is that though the list was forwarded, though supplies can be collected, certainly to some extent in this country, they cannot to date be got to those who need them. The Italian Liaison Officer of the Rome Area also wrote to the needy convent "to let them know that we are at their complete disposal for whatever thing they need." But, despite this willingness, the letter being quoted says, wryly enough, "the AMG evidently has nothing to give."

Now this particular Roman convent is very probably a sample of many others. Dependent in normal times on voluntary contributions; unable, even if they were willing, to use the black market; strange to the shouldering and shouting that succeeds in buying what little food there is for sale, Religious and particularly nuns are finding Italy's plight doubly critical. And at the same time, there are thousands of American Catholics who would gladly share their butter and their milk, and gladly forego their occasional steak to help these servants of God, and, indeed, all the people of Italy.

The practical details of those arrangements are not ours to suggest. We recognize the staggering task, but it might be called to the Administration's attention that the obvious practicability of the plan of Dr. Kerschner, worked out and strongly urged when we so ignominiously failed to feed Europe's children in the occupied countries, be put to the test in this phase of relieving Italy.

The food is here; some at least semi-adequate means of transportation is here; the crying need is there—where is the difficulty? Is it: who will pay? Then we say: the charity of the American people will pay; the charity of American Catholics will pay. We will dip into our cellars and into our storage bins and into our wardrobes and into our pockets, and the Religious and nuns of Rome, and many another, too, will get at least *some* increases of their present starvation diet.

AMG can apparently do no more than it has done; UNRRA will do something, thank God. But there is an ocean more that will eagerly and gladly be done, if the Government will give the green light. It has been red too long.

H. C. G.

PRESS REPORTS from Chicago headlined the American Legion's endorsement of compulsory military training. What they might better have headlined was the accompanying resolution: *that Congress form a committee of educators, military experts and other civilian experts to recommend a program.*

Taken at its face value, the resolution presupposes that a compulsory military-training act should be passed by Congress. Its significance lies in the fact that it likewise recognizes the prime role which civilians—according to the life-long tradition of the nation—should play in formulating our peacetime economy. It recognizes, too, the consequences which conscription would have on our educational system. And it invites the military also to have their say on this most important matter.

Now it seems well within the meaning of the resolution that Congress should form the committee recommended by the Legion *before* a conscription bill is presented for Congressional action. In fact if the resolution means anything, it means this. That there is every reason for appointing such an advisory committee seems to us self-evident. Members of Congress do not lay claim to omniscience. Though they have their own committees for exploring questions proposed to them for judgment, these committees frequently call upon experts in special fields to give them information and counsel. The compulsory military-training bills were no doubt properly referred to the Congressional committees on Military Affairs. Yet it is evident that these bills have much more than a military significance. They cut across many sectors of our national life. Their enactment into law would deeply affect the home, the school, the Church; they have moral implications which should be of national concern; and, despite strong contrary claims by the Military, they involve a fundamental departure from sound national traditions which have marked us off from most of the nations of the world.

A thorough and objective investigation of these major phases of the contemplated conscription act could only be made by a committee constituted on the lines suggested by the Legion. Starting with the sound issue of how to provide adequately for our future national security, the report could not but contain "findings" of inestimable value to Congress and to all the people. At the risk of seeming to stress the obvious, we believe that the following queries indicate some of the points that need special attention and objective discussion.

1. General Marshall's emphasis on a small standing army has won many adherents to his plan of a large reserve army built on compulsory training. But how small a standing army? Estimates by experts say it will comprise a ground force of around 500,000 and an Air force of probably another 200,000. France had no more than this in 1938 as the base of its five and a half million reserves! And other militaristic European nations, with the exception of Russia, had even less.

2. Secretary of the Navy James Forrestal, commenting on the \$210 billions this war has cost us, told the Legion at Chicago that he thought it would be "cheaper to remain armed during peace than to fight wars." Yet it is estimated that the personnel planned by the Army and Navy, exclusive of the reserves, would cost \$6 billion a year. How long will Congress appropriate such a sum for peacetime defense, especially if peace plans turn out as hoped for?

3. If the standing Army, Navy and Air force reach the estimated total of 2,300,000, could we avoid gradually set-

ting up a professional officer caste with its concomitant evils?

4. Granting what most people know, that the moral principles and standards common to army life do not measure up to those inculcated by the home, the school and the Church, what effect will peacetime military life have on our 'teen-aged youth and through them on the nation?

If a civilian committee were to seek answers to these and other problems connected with conscription, it might advise the Congress to seek some other way of defending our security.

## ALFRED E. SMITH

THE HAPPY WARRIOR rests. It was neither his wish nor God's design that he should long be separated from her who was his loyal companion through life. After five brief months Katie and Al are together for eternity. That, to him and to her, must be a far more important thing than all the outpouring of esteem and love that followed his going.

Superlatives come easily when writing of Alfred E. Smith. Not since a bullet ended the life of Abraham Lincoln has the death of any public figure occasioned such a spontaneous outburst of deep national affection. The whole country knew Al Smith and his Brown Derby and the causes for which he fought. He lived through days of bitterness and division. He took part fearlessly, uncompromisingly in all the great battles of his day. Had he been less a man, he might have been President of the United States. Because he was not less a man, those who fought him, even those who in their bigotry wronged him deeply, came in the end to admire and love him.

His wit, his courage in battle and in adversity, his genius, his simplicity, above all his uncompromising loyalty to truth made him, even before his death, almost a legendary symbol of the best that is understood by the simple word, American. At the end all the bitterness of campaigns and political rivalries and honest differences of opinion was swallowed up in affectionate regret. The rivalry will be forgotten. The bitterness is even now dying out. The stories of Al Smith's wit and deep human kindness will be told and retold, and the retelling of them and the living memory of the man will be the eventual triumph of the causes for which he fought.

In the Cathedral of Saint Patrick in New York City he lay in state, the only layman in the history of the United States to be so honored by his Church. He belonged in Saint Patrick's Cathedral. It was his people who by their pennies and their nickels had built the Cathedral. Five months ago in that Cathedral, broken, lonely, lost, he had taken his "last walk with Katie." To him his Church was mother, home and hope for him and for the world. To it he gave his fiercest, most costly loyalty. No man can love his Church without suffering for his Church, and the measure of Al Smith's suffering was the measure of his love. Perhaps no layman in all history gave such eloquent, such widely-published testimony to the Faith that was in him. No wonder a grateful Mother heaped upon him through life the honor of an unwavering confidence, and in death this unprecedented honor, hitherto reserved only to the most distinguished of her anointed prelates.

Alfred E. Smith was a great Catholic and a great American. He was a great American because he was a great Cath-



olic. With the deep love of the truly great, because simply great, he loved his wife and his family. With the loyalty of unselfish devotion he loved his city and his State and his country and served them well. With the uncompromising love of simple faith he loved and served his God. His country has already enshrined him among great Americans. His God has called him to a warrior's reward. May his great soul rest in peace.

## LAW IN EUROPE

WHEN A MAN talks seriously about "a law beyond all laws," we may justly suspect him of a fundamental lawlessness. Writing to the *New York Times* on September 28, Lewis Mumford adopts a tone of speciously high morality in protesting Herbert Matthews' judgment on the Roman mob that murdered the alleged Fascist collaborator, Donato Carretta. While being careful to say that he does not approve the mob violence, Mr. Mumford bewilderingly states that, "as a civilized man," he cannot condemn,

for the fearful punishment [these acts] visit upon the apostles or the obedient servants of dehumanized violence is, morally speaking, more adequate to the crimes they have committed than the cold, meticulous justice of the court of law; the latter in its most severe judgment can only condemn these unspeakable criminals to the same punishment they would bestow on an ordinary murderer who had committed a single act of violence.

This attitude of Americans, according to Mr. Mumford, by which we are horrified by such mob violence, is "self-righteous and unctuous," and "a greater betrayal of morality than the most summary act of violence by an inflamed mob."

This kind of thought and pronouncement, by one who is presumably an intellectual leader, is a perfect rationalization of anarchy. Once turn over to an "inflamed mob" the functions of judge, jury and executioner and by what logic will Mr. Mumford protest against lynchings in our own South? Or does he neither approve nor condemn them? Mr. Mumford has confused punishment and revenge; he would degrade the calm and impressive majesty of the law to a shrill and vindictive wreaking of vengeance. If his own unctuous indifference to order and to the subordination of passion to reason were allowed to prevail in liberated Europe, what difference would there be between his nobly "inflamed mob" and the Gestapo?

Drew Middleton, the *New York Times* correspondent, writes from occupied Germany on October 2:

The worst result of the four years of German occupation of Belgium is the lack of respect for any government based on laws. Violence and government by men, not laws, were brought to Belgium and France by the enemy and the seed has been well sown. . . . Four years have served to erase from men's minds the memory of a government built on laws. The most difficult and important task before the British and the Americans is to reintroduce government by laws, not by men and emotions, to western Europe.

Mr. Mumford's specious thinking will not serve this "difficult and important task." It is to be hoped that this kind of thinking will remain where it was generated—in a vacuum.

## REFORM OF CONGRESS

WHEN the time comes to pin a label on the disastrous decade which stretched from the economic collapse of 1929 to the outbreak of the present war, historians could do worse than choose the "Age of Strong Executives." In some countries, as in Italy, the ruling executive became a dictator; in others, as in the United States, he became a strong man who sent "must" legislation to the national legislature and otherwise led it by the nose. Those were the days when it was popular to speak of democracy as decadent, and when "Liberals" began to flirt with Socialism.

In most cases, the cause of this anti-democratic trend was less the ambition of the rulers than the incompetence of the legislatures. In the midst of a crisis which threatened the pillars of the established order, the lawmakers seemed unable or unwilling to act. By default, and with public support, the initiative accordingly passed to the executives.

This Review recently aired its fears over this persisting trend in the form of an open letter to Representative Jerry Voorhis, of California, one of the most competent and public-spirited lawmakers on Capitol Hill (*AMERICA*, September 25). Last week the Congressman honored us with a very courteous and thoughtful reply. Conceding that the ineptitude of the 78th Congress had forced the Chief Executive, in a number of instances, to act without legislative sanction, Mr. Voorhis refused, as we do, to take a defeatist attitude. Congress, he argued, must be, and can be, maintained as the "very heart of constitutional, democratic government." To accomplish this, he suggested that we labor persistently "for a more realistic, a more progressive, a more far-sighted Congress, and for a greater realization on the part of the people that upon the election of such a Congress the whole future of the type of Government in which they overwhelmingly believe necessarily depends."

To this we say "Amen." Ultimately, the people are responsible for the type of Congress we get, and if there is to be better performance on Capitol Hill, they will have to furnish a more competent cast of characters. Above all they must send to Washington men who will not pander to the selfish and narrow concerns of their constituents, but who will vote always and in everything from the public interest. Once they have elected such men, the voters must leave them free to act according to their knowledge and ideals. Only in this way can the legislature be truly national and keep the general welfare above sectional and class interests.

But this is not enough. The present organization of Congress is such as to discourage high-minded progressive legislators and to handicap their efforts. The people must send good men to Washington, but these men must then undertake the long over-due reform of our creaking Congressional machinery.

In a grudging way, the Senate several weeks ago passed a resolution sponsored by Senator Maloney, of Connecticut, providing for a Senate-House committee to study Congressional procedures with a view to improving their efficiency. This is a gesture in the right direction, but a very modest one. Much more is needed, including a more determined will on the part of the legislators to secure the necessary reforms. While changes ought not to be lightly introduced, the need for revising the present committee system and for providing some better means than now exists for cooperating with the Executive Department is so obvious that no delay ought to be countenanced.

These are the chief additions we would make to Congressman Voorhis' fundamental suggestion.

# LITERATURE AND ART

## JUNGLE HOMECOMING

RAYMOND KRESENSKY

THIS MIGHT have happened in the campaigns in New Guinea, Bougainville, New Britain, Bataan or Guadalcanal. Vincent had been through so many battles that he found it difficult to identify experiences. He had been on Guadalcanal in the first fighting. That had been tree-to-tree encounters. He remembered there were bugs everywhere; the air was thick with them. The torrid, muggy heat could not be described. It was like a pall over everything but it could not be described as *over* everything for it was *in* everything. You were in it, with your feet dragging in the polluted mud. Nothing would dry and your shoes often sprouted mildew over raw, swollen feet.

But Vincent would not have minded the jungle except that he felt so lost, so far away from his people, so far away from home. He lived for letters that never came. He lived for word from home. But he felt, too, as he talked with the others, that he was being forgotten by his country. The European front claimed all attention. He had been left in a damp wilderness, behind a jungle wall. There were no relief troops, so his companions and he went from battle to battle, forgotten. When relief did come it only meant a few days in Australia. What he remembered of that was the long line of men coming down the gangplank, no shouting, no waving, only a numbness in the shuffling along in silence, some of the men raw with tropical sores, all thin from the loss of weight. Then there was a bed and a little change of food, and back to the front again.

Somewhere along the line he had lost his Rosary. He didn't know where. You usually mislaid things here and there, and now, in the dull indifference of moving about, you never knew whether you had everything with you or not. The Rosary had been a gift from his grandmother McElderry. But soon he forgot this loss. Marching, running, and marching and running again—he moved like an automaton. But you never moved enough to get away from malaria and the worm of elephantiasis that swelled the joints to twice their size.

Later the methods of jungle warfare changed. It was no more fighting tree-to-tree like savages. The Americans stayed out of the jungles, leap-frogged from beach to beach, fighting only a little way inland, and leaving the Japs to starve in their forest prisons. But still there was that stubborn spirit among the men. They were moody, broody, touchy and nervous, but they never gave up. There had been a time when Vincent could sit and dream about some one thing he wanted more than anything else—a tomato-and-lettuce sandwich, a tall glass of cold milk, a letter from home, or just being home. Then he discovered he could not even dream about things he wanted, and with the Rosary had gone his desire for prayer. Somehow his group, always on the move, never came in touch with Chaplains. He wondered if the business of killing and the horror of war hadn't taken all his religion from him. But when he thought of this he only felt more lost than ever. In this world there was no priest, no church and—no God.

This lostness was more physical than anything else. He was lost because he had been separated from things familiar, things loved. It was when they made a landing on a lonely beachhead that the real, deep sense of being lost had to

come over him. So far it had been merely a stupid, indifferent attitude of mind, a stultified conscience, a doped soul. It was as if he had to sink to the lowest depths before he could rise to any heights.

The beach was quiet when they came in. But in a moment a Jap plane flew overhead. They knew the enemy was near, for the plane had risen from the jungle deeps. With fire directed toward it the ship soon fell to earth, the phosphorous stick igniting it. The rising of those flames seemed to have set off a signal for, in a moment, there was yelling, shouting, firing. Vincent drove with the fight far back from the beach, for the attack from his side led that way. The jungle wall broke before the force of the conflict. Then all was quiet; neither Japs nor Americans were in sight. Vincent was alone. He heard the noise and confusion far back on the beach, but as he headed that way he was met by a volley of fire. There was nothing for him to do but retreat back into the dense undergrowth and wait his chance.

Night came on suddenly with a heavy rain pouring into the sieve of tree and bush. The boy lost his sense of direction in the darkness. There were no sounds to tell him what way his men were from him. He waited till morning, with no rest for his aching body. Morning broke, overcast and torrid, and with it there was a heavy mist throughout the forests. The mud was deep along the trails. The river streams were swollen. But he knew he was in the Japs' territory. He wriggled along on his belly, under the tangles of vegetation. Sometimes he came to a trail that was like a tunnel cut through the forests, muddy and wet underneath.

Soon he lost track of time. His only thought was for his own safety. He must avoid meeting the Japs and, somehow, he'd get back; he knew some of his friends had been lost for as long as nine months and then returned. He thought of eating and remembered his instructions that a man could safely eat anything a monkey could—cocoanuts for food. He remembered the Red Cross girls at a canteen of bamboo poles near a front he had fought on before. The need for quinine was acute. Then he thought of his Rosary. Now he was completely lost. His mind was blank. Only animal instincts kept him away from the enemy. It was as if he had gone through Purgatory to the very gates of Hell. If he could have used words he would have cursed God, and laid himself down to die.

But he had gone to the depths. There was no deeper place for him to go. The resurrection had to come. Light streaming through the brightness of a clearer jungle day seemed like the light streaming through cathedral windows. Tree branches across the light seemed to form a cross and, as he knelt in dumbness, not conscious of what he was doing, his hands trailed along a twisted vine at his side. It was like the feel of his Rosary, the Rosary his grandmother McElderry had given him. Somehow he was refreshed. He knew now that God had not left him, and never would. He remembered a song one of the Protestant boys had sung: "There is no place where God is not." The words cheered him. Now he had strength to go on again, but this time humanly aware of his direction, an animal no longer.

The air became clearer and he thought he smelled the sea in the breezes that made their way through the trees. Then the wall of the jungle opened and he was on the beach. Before him he saw the Americans. He wanted to rush to them but he was afraid this was a trick of his imagination.



When he saw the tent with its sides opened to the day he knew it was Sunday. He had been gone three days. But in the meantime victory had been theirs and a Chaplain had at last caught up with them. Vincent was hungry, sick and almost dead, but he would not disturb the services. As he dragged into the tent he still had strength enough to indicate to the others there not to stop their worship. He almost fell to the earth as he knelt to pray with the others. Food would come later, he knew. Now he wanted to see once more the sacrificed Saviour of mankind lifted up before men.

He listened to the pleasantly droned Latin of the officiating priest. Long ago he had learned to translate it into his own speech. "Pray, my brethren, that my sacrifice and yours may be acceptable to God the Father Almighty," and that Vincent would pray for. "For this is the Chalice of My blood of the New and Eternal Testament." Vincent was lost no more.

## ON A FAMOUS HAT

NOVEMBER 24, 1928. The heat and heartache of the campaign were ebbing. The Governor had returned, for a while, to his desk in Albany; another year would have to pass before Katie's famous birthday cake would be cut again. It seemed that Alfred Emmanuel Smith was already on the way to becoming just one of the "also ran's"—though no one had the least doubt that he had been, in the fullest truth of that hackneyed phrase, glorious in defeat.

But then something happened. What was probably the greatest and most spontaneous wave of appreciation, devotion and enthusiasm ever to sweep through the Catholic press was set swelling by an article that appeared in *AMERICA*. It was a short article, but a little masterpiece. It was written from Father Leonard Feeney's deepest heart, and it is a revelation both of his capacity for friendship and of his mastery of style.

But far more than that, it was a revelation of the hold Al Smith had won on the friendly, familiar reverence of Americans. In ten days, 30,000 reprints were gone; 20,000 followed in a week; in two months 125,000 people had shown where their hearts lay in regard to the man who may have said "raddio," but who spoke truer than any public figure in recent memory, the language of the American people.

Yes, Father Feeney's *Brown Derby* was a triumph of Catholic journalism, but much more was it the triumph of Al Smith. That famous headpiece will not be hung up in the Cathedral beside the red hats of New York's Cardinals; its good, homely color would blend better in some museum devoted to American folk-lore, because Al Smith, raised in Fulton Street and indelibly associated in memory with the sidewalks of New York, was as wholesome, as solid, as common and as splendid as the good brown soil that makes America.

This little snippet is no second *Brown Derby*. It may, however, serve to send readers back to that tribute, that spoke some deep truths about the importance of success and failure in a Catholic heart. Until some other pen be moved to do a truly great American and Catholic justice, this little column can do no more than repeat the closing words of the *Brown Derby*, and we repeat them, not as a suggestion, but as a statement of what, we trust and pray, has really, though symbolically, happened: "Put on the *Brown Derby* we gave you, Al, and go out and look up at the stars."

H. C. G.

## BOOKS

### NO PRIDE IN PREJUDICE

PREJUDICE. JAPANESE-AMERICANS: SYMBOL OF RACIAL INTOLERANCE. By Carey McWilliams. Little, Brown and Co. \$3

IF you return to the West Coast after an absence of some years, you look in vain for the once conspicuous Japanese. Your friends may show you some of the former Japanese settlements, now inhabited by new Negro migrants. What happened is a chapter in American history that affects our deepest belief in our own American constitution, not to speak of our belief in God and in man. Father Edward I. Whelan, S.J., told the story in brief in *AMERICA* for October 7. Carey McWilliams gives the narrative in circumstantial detail, refutes a barrellful of errors and calumnies, and sums up the meaning in his blunt words at the close:

How can we suppose ourselves ready to bring freedom and security to hundreds of millions of Asiatics when we have shown ourselves incapable of maintaining the rights of a hundred thousand citizens of Oriental ancestry at home?

Mr. McWilliams traces the anti-Japanese agitation to very definite interests; skilfully dissects the means used in its propagation; studies its fatal utilization by the Japanese Government; and shows how side by side with the fanatical press and platform campaigns there existed and still exists a body of genuine good will toward the Japanese:

As a Californian, I take pride in the fact that, during a period of widespread hysteria and intense prejudice there have been citizens like Dr. Robert Gordon Sproul, Mr. Chester Rowell and Dr. Paul S. Taylor, and many others, who, by their courage, their intelligence, and their conspicuous fairness have upheld the rights of a luckless minority. It is my best judgment that these men speak for a majority of the residents of California.

Following the reasoning developed in his earlier work, *Brothers Under the Skin*, Mr. McWilliams believes that the questions raised by the relocation of the Japanese and their subsequent fate demand a national policy on racial minorities. To aid this, he suggests a national agency for education and adjustment in racial problems. Mr. McWilliams has given us a book of primary importance on this critical topic. The reader will be rewarded by the ease and the skill of his presentation.

JOHN LAFARGE

### FIRST ENGLISH AUTOBIOGRAPHY

THE BOOK OF MARGERY KEMPE: A MODERN VERSION. Edited by W. Butler-Bowdon. The Devin-Adair Co. \$3.75

DOCTOR JOHNSON (to trust to a rather imperfect memory), once said that while it was an eminently rational thing to pray, yet if a man were to kneel down to pray in the public street, he would be taken for mad. Even you or I, convinced though we are of the rationality of prayer, might look askance at such a one; and in most modern cities he might well run the risk of being arrested for—ironically enough—"disorderly conduct." Yet there are other modern cities, and plenty of them, where men will stop, uncover their heads, and say the Angelus when the church bell rings. It is conceivable that in a completely Christian society the man who knelt down to pray in the street would evoke no more astonishment than the man who stops to have his shoes shined.

The society that Margery Kempe lived in was Christian enough and Catholic enough—she was practically a contemporary of Chaucer—but even so, her actions evoked not only remark but condemnation. Those around her were divided mainly into ardent supporters, who regarded her as a saint and a true mystic, and those who called her impostor and hypocrite.

Her autobiography, lost for almost five hundred years, has been found in our own times; the present edition is a modernization of the English of the original text, published in 1936, half a millenium after its composition. It is the first

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autobiography in the English tongue that has come down to us, and on that score alone is a book of outstanding interest.

Margery Kempe was a mystic, a married woman, mother of fourteen children, and a great traveler. Her pilgrimages are in the full Canterbury tradition; her wanderings took her to Jerusalem, Rome, Danzig, Aachen, Compostella. She was a comparatively unlettered woman, knowing neither French or Latin; but she has written (or dictated) an amazing book.

Critics and theologians will doubtless quarrel over the authenticity of all her visions and ecstasies, querying just how much was Divine revelation and how much her own imagination; but that she had Divine visitations and "high ghostly comfort" one who reads her pages can hardly doubt.

Her ecstasies, which sometimes forced her to bodily contortions and loud wailing and shouting, must have been hard for her contemporaries to understand. One has sympathy for the preacher who insisted upon excluding her when he preached; though his obstinacy in refusing to accede to the pleadings of other priests for her does not commend him to us.

Margery, though she always had enemies—even being deserted by her traveling companions—always found friends, too. She was simple and forthright in speech, and fearless in rebuke, when she felt that rebuke was needed. Yet there must have been something in her that impressed the discerning. When she reproved the Archbishop of Canterbury for not correcting the faults of his household, "full benignly and meekly he suffered her to speak her intent and gave her fair answer."

All her sufferings—and she had many—she took as tokens of God's love. A steward of the Archbishop of York "was wroth, because she laughed and made good cheer, saying to her:

'Holy folk should not laugh.'

She said: 'Sir, I have great cause to laugh, for the more shame I suffer, and despite, the merrier I may be in Our Lord Jesus Christ.'

Historians, English scholars, theologians, will welcome the happy chance that brought Margery Kempe's book to light. She herself would be far more interested in such a one as Thomas Marchale, "a man of Newcastle," who, after speaking with Margery, "blessed the time that he knew this creature and purposed himself fully to be a good man."

CHARLES KEENAN

## SUDDEN DEATH TO LUTE MUSIC

GUERRILLA. By Lord Dunsany. The Bobbs-Merrill Co. \$2.50

UNDERGROUND movements in occupied Europe undoubtedly have attracted and will continue to attract the cooperation of a lot of riff-raff, people who have private grudges, subnormal types who love killing for the thrill of it, men and women of gangster mentality. But it can in justice be said that the idea of the Underground, its aims and purposes, are noble and based on a splendid human passion for justice and freedom and hatred of oppression. If this be true, then this novel by the English master of haunting fancy may well prove to be the classic statement in fictionalized form of the ideals of those who refused to stop fighting when their countries were crushed.

For Lord Dunsany has given us in this story a fascinating example of literary idealization. The realists will come all too soon to seize upon the theme here treated. It is a "natural" for them and in the grime and starvation and brutality that is inherent in the conflict between oppressor and resistant they will have a field day for the telling of all the facts of underground life. But they will not touch on the essential truth of patriotism and love for one's native land one half so well as does this story, which is not brutal, not sordid, has no guerrilla mistresses in it, but which manages to cast around all the killing and furtiveness the tranquillity of an idyll or a pastoral.

Perhaps that comparison is not the best. There is a simplicity of action and atmosphere that is reminiscent of Greek tragedy; the leader of the guerilla band, Hlacka, is certainly an Olympian figure, and The Mountain from which the shadowy marauders swoop to decimate the Nazis seems enveloped in myth. One of the band passes most of his spare



time playing a primitive stringed instrument, for all the world like Pan piping in the glades, though these twentieth-century glades hide snipers and machine-gun nests.

The simplicity of the language, which is quite beautiful, matches the idealization of the situation. And the ethical note is truly sounded when Srebnitz, the protagonist, worrying over his slaying of a traitor, asks the Bishop who was snatched from a firing squad, whether it is right to obey Hlacka's orders. "Till the Land is free again," responds the Bishop. There is a wisp of romance in the story, too, in the boy's attraction to Sophia, Hlacka's daughter.

The story is unlocalized, though readers may find that they cannot stop thinking that Tito is the prototype. If so, there is no Communist tinge to the book. The story ends with the band, retreating from The Mountain in the face of overwhelming odds, almost miraculously picked up by a British flying-boat and transported to another mountain, there to continue their resistance.

The essential nobility of a passion for freedom is in all these pages. Violence and ambush is there too, but muted and blended by a masterly artistry.

HAROLD C. GARDINER

**FAIR FANTASTIC PARIS.** By Harold Ettlinger. Bobbs-Merrill Co. \$3

THE AUTHOR, a newspaper reporter in Paris during the pre-war decade, was young, poorly paid and eager to write. Since he worked nights and could not sleep too well during the day, he had ample time to explore many odd corners. In these episodes of Parisian life, he has caught the spirit of Paris but, alas, mostly the spirit of the Paris of tourists.

The greater part of the author's experiences and those of his American friends and colleagues center about the seamy side of Paris and its amusements. As is natural, the emphasis is on food, drink and carefree company. The real Paris, the capital of France, was simply not accessible to our reporter, nor can it be to any American whose knowledge of French is sketchy.

We should have liked to read Ettlinger's personal reactions to an average Parisian family, but he never seems to have met any. The French do not invite casual acquaintances to their homes. So our Parisian American met and wrote of French people or foreigners on the fringe of his American circle: of waiters, taxi-cab drivers, newspaper vendors and the like.

And since it is fashionable to point the finger at France's political system, Ettlinger adds his opinions and reminiscences of Paris up to the declaration of war in September, 1939.

*Fair Fantastic Paris* is an equivocal book about the French people. It harms their country by keeping alive popular prejudices. No Frenchman can read this book without reacting unfavorably to its subtle innuendoes and half-truths. On the other hand, most Americans who have been to Paris will read it with great gusto and find its interpretations and reminiscences accurate and piquant. The book is both readable and entertaining, but strictly for adults.

PIERRE COURTINES

**INTEREST AND USURY.** By Bernard W. Dempsey. With an introduction by Joseph A. Schumpeter. American Council On Public Affairs. \$3

THIS IMPORTANT book is of value to the general reader, though it does not make easy reading for anyone who is not a professional economist. Of particular interest to the economist is Father Dempsey's contribution to the history of economic thought. The book contains an excellent interpretation and appraisal of the doctrines on interest and usury of Molina, Lessius and Lugo, the great Schoolmen of the sixteenth and seventeenth centuries. The economist should also study its constructive criticism of modern economic interest-theory, especially that of Wicksell, Mises, Hayek, Schumpeter and Keynes.

The value of the book from the point of view of the general reader seems to me to lie in two contributions. First, it proves once more that Scholastic philosophy—the question of usury is one of Natural Law and thus of philosophy—has fruitfully developed since the days of Saint Thomas. Principles remain unchanged, but the application to new

For Student  
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problems and a more intimate factual knowledge have gen-  
erated important progress. A better appraisal of the work of  
the late Schoolmen is also important, as it might shed some  
more light on the relations of Calvinist and Catholic Theo-  
logy to the origin of industrial capitalism (the famous  
Weber-Tawney-Robinson controversy).

Secondly, though Scholastic doctrines had no perceptible  
historical influence on modern economic theory, the author is  
able to show that they are at least compatible with many  
of the main tenets and distinctions of contemporary thought.  
Father Dempsey compares them very much in detail. It  
would go far beyond a short review to mention even the  
main points, but it might be noted, for example, that he dis-  
cusses credit creation by the banks and the proposal for its  
abolition through a 100-per-cent plan as a problem of "insti-  
tutional" usury; that he discusses the proposition that the  
interest rate in the technical sense is zero under static con-  
ditions, and many other propositions of modern theory.

Whoever studies the book (and it will have to be studied  
and not just read) will find it thought-provoking and worth-  
while.

WALTER FROELICH

BIRTH IS FAREWELL. By Dilys Bennett Laing. Duell, Sloan  
and Pearce. \$1.75.

THIS BOOK, the second volume of poems by the author of  
*Another England*, is a collection of fifty-some pieces, most  
of them brief. There is throughout the book evident intelli-  
gence at work, no wordiness, no sloppiness of emotion or  
expression, and a craftsmanship that shows in the choice  
of the simple and accurate word. Like many another poet,  
Miss Laing follows a more assured and competent Muse  
when she writes down her wonder at the shapes of things  
than when she faces themes such as death, or the misery and  
splendor of Adam's family.

EDWIN D. CUFFE

YANKEES WERE LIKE THIS. By Edith Austin Holton.

Harper and Bros. \$3.

THIS MEMOIR cannot but appeal to the devotees of  
Joseph Lincoln, Mary Freeman and the other New England  
authors of the local-color school of fiction. The author has  
cast a nostalgic eye over the scenes of her childhood on  
Cape Cod in the era of Cleveland and Harrison, and in this  
pleasant volume transmits to us descriptions of the back-  
ground, the more memorable events, the more interesting  
characters.

Few aspects of that provincial society in that peculiar age  
have been ignored. The ordinary life of the Cape Codders,  
from Sunday morning's services to Saturday night's beans,  
is completely surveyed. Family customs, household furnish-  
ings and appliances, eating habits (the author includes a  
chapter of Cape Cod recipes) are described. The more un-  
usual events—town meetings, evangelical revivals, election-  
eering, the annual herring run—are similarly reviewed with  
a practised and humorous pen. While the author rejects the  
canard that Cape Codders are queer, she crowds her pages  
with humorous reminiscences of Yankee characters which  
belie her protest. Yet these queer characters could not well  
be omitted, for they lend a feeling of authenticity to this  
pleasant picture of the past.

FRANCIS X. CURRAN

THE INFLUENCE OF THE SYNAGOGUE UPON THE DIVINE  
OFFICE. By C. W. Dugmore. Oxford University Press.  
\$3.50

THOSE INTERESTED in the early history of Christian  
worship will welcome the light Mr. Dugmore throws on the  
vexed question of the relations of Christian worship to  
Jewish worship in Temple and Synagogue. His book makes  
for greater precision in a good many points than was  
previously possible. Every one knows that there are close  
relations between the Mass of the Catechumens and the  
worship of the Synagogue, but Christian scholars, Catholic  
and non-Catholic, have chalked up a good many "borrow-  
ings" from Jewish liturgical forms by opening current  
Jewish manuals. By delving deep into the rich vein of  
Jewish liturgical sources, Mr. Dugmore establishes the fact  
that these Jewish forms are often later than the Christian  
"borrowings."

The Christians carried over from the Synagogue the times  
of public worship and the general type of prayer-service, con-



sisting of the recitation of prayers aloud, the reading of the Scriptures, the preaching of homilies, the singing of psalms; but around these they built their own worship-forms. An engaging thumbnail sketch of non-sacrificial Christian worship by Tertullian is cited by the author (p. 81):

We are a society (*corpus*) with a common religious feeling, unity of discipline, a common bond of hope. We meet in gathering and congregation to approach God in prayer, massing our forces to surround Him. This violence that we do to Him is pleasing unto God. We pray for emperors, their ministers and those in authority. . . . We come together to call the Sacred Writings to remembrance . . . and no less we reinforce our teaching by inculcation of God's precepts. There are, besides, exhortations in our gatherings, rebukes, godly censure. For judgment is passed and it carries great weight, as it must among men certain that God sees them; and it is a notable foretaste of Judgment to come, if any man has so sinned as to be banished from all share in our prayer, our assembly, and all holy communion.

GERALD ELLARD, S.J.

OUT OF THESE ROOTS, By Boris Todrin. The Caxton Printers, Ltd. \$3

BORIS TODRIN'S first novel is a detailed and somewhat repetitious family history of a young American poet, Nicky Gordon, and of his parents and grandparents, Jewish immigrants from Russia. Assiduous but humorless devotion to learning, art and radical politics sustains this family through hunger and sordidness. Each generation manifests an urge for creative expression and a yearning for a completely satisfactory love. Inbred obedience to the dictates of law and duty prevent Nicky's mother and grandmother from freely attempting to satisfy their dreams.

But Nicky suffers from no restraints, religious or parental. A mass of incidents and experiences is loosely assembled in this bleak story of a Jewish family in East New York. But the characters do not come alive or develop. They are merely easily recognizable types; they do not demand one's interest and sympathy. In spite of the rich material in this novel, it is superficial and ends flatly, its characters hopelessly mixed up with false values.

JOAN C. GRACE

FINAL SCORE. By Warren Beck. Alfred A. Knopf. \$2.50  
UNLIKE a great many first novels, this is not autobiographical, but is a serious and thoughtful study of a type found in practically every university in America today—the athletic hero. Happily this particular type is rare.

Bill Hutton, the hero of a small midwestern town, the idol of the local college, born on the wrong side of the tracks, was a big sullen, young man, with a deep-seated resentment against the world. He was a good football player because he had a good team behind him. He was successful in business because every obstacle was carefully removed for him. He stepped into a social position, created and maintained by his wife. But when, at forty, he came face to face with reality for the first time in his life with no one to "run interference" for him, he cracked up, completely and finally. His heredity and environment are both probed deeply by the author, but neither gives a satisfactory answer to the riddle of his personality, and the final tragedy leaves the reader with a sense of complete frustration.

Told in the language of a newspaper sports reporter, the story is alive with clever phrases, but contains a good many epithets and allusions usually deleted by the censor. It holds the reader's casual interest.

ELIZABETH M. JOYCE

DOROTHY G. WAYMAN writes about Boston from years of experience as a journalist on the *Boston Globe*.

RAYMOND KRESENKY is a frequent contributor to *Spirit*, the quarterly of the Catholic Poetry Society.

WALTER FROELICH is a Professor in the School of Business Administration in Marquette University.

REV. GERALD ELLARD, S.J., authority on the Liturgy, is the author of *Men at Work at Worship* and other liturgical studies.

NEXT WEEK, REV. WILFRED PARSONS, S.J., will contribute an article on the late "Al" Smith.

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## THEATRE

**WHILE THE SUN SHINES.** I disagree with my New York colleagues as to the merits of a recent production. They find *While the Sun Shines*, Terence Rattigan's new play at the Lyceum, at least one-third good. I find it three-thirds bad.

Let us take a look at the play. It is written by a well known British playwright, put on by a master producer, Max Gordon, and staged by another artist in his craft, George S. Kaufman. It is admirably acted by its entire company, and it was a success in London.

My associates acclaim the "charm and brilliance" of the first act, while admitting the weakness of the last two. Here is the action of that first act.

The young Earl of Harpenden is to marry Lady Elizabeth Randall, daughter of the Duke of Ayr and Stirling. The Earl celebrates his penultimate night of freedom by going on a "binge," and meets a young American flier, Lieutenant Mulvaney. Mulvaney is too much intoxicated to look after himself. The Earl brings him back to his own home for the remainder of the night. The first the audience sees of the pair is the following morning when both lurch onto the stage and give us a "morning after" exhibition of aching heads, with conversation which is supposed to be extremely amusing. I didn't see much humor in it.

The Earl has to leave his guest alone in his house, so he seeks to divert him with the society of his, the Earl's, ex-mistress. He telephones her to come, and he himself then leaves the house and his guest. But it is the Earl's fiancée, Lady Elizabeth, knowing nothing of those plans, who arrives. She is immediately assumed by the American to be his host's ex-mistress. He proceeds to the hilarious task of making her intoxicated and getting intoxicated himself. He makes a thorough job of both activities.

This is the play's big scene, with the ex-mistress of the Earl arriving in the midst of it. But by this time Lady Elizabeth is in love with the American. Being a person of hospitable tastes she also falls in love with a French officer who drops in, and even when she is sober again she doesn't know which of the three men she wants to marry.

That's all I will tell you. The rest is too raw to waste space on.

All the principals—Stanley Bell as the Earl, Lewis Howard as the American, Anne Burr as the Duke's daughter, Melville Cooper as the Duke, Alexander Ivo as the Frenchman, and Cathleen Cordell as the ex-mistress, act as well as the play permits. J. P. Wilson is fine as an English butler. But does this sort of thing make a comedy worthy of enthusiastic acclaim? I am asking you!

ELIZABETH JORDAN

## FILMS

**THE CLIMAX.** Though she is menaced by a different killer, Susanna Foster's characterization, and the story as a whole, is reminiscent of the popular *Phantom of the Opera*. For those who crave this brand of horror film, this technicolor production offers suspense, a generous dash of romance and some very pleasant music. With Boris Karloff cast as a mad doctor who attempts to use hypnotism in silencing a young singer because she reminds him of the prima donna he loved and murdered ten years before, an audience is guaranteed thrills and chills of the well known variety. Turhan Bey is the girl's fiancé and saves her from the villain. *Adults* will be passably entertained. (Universal)

**DARK MOUNTAIN.** The usual Pine Thomas bait—a forest fire, a wild automobile chase in a dynamite-loaded car, and what passes for super-suspense—is dangled in front of the cinemagoer to no avail. None of it will cause even the most ardent thrill fan to bat an eyelash, for the story of the ranger who aids his childhood sweetheart when her husband turns out to be a cold-blooded killer is unbelievably dull. Ellen Drew and Robert Lowery walk through the emotional roles, with Regis Toomey contributing a completely unpleasant part as the crooked spouse. Eddie Quillan tries vainly to inject some humor as a ranger who is occupied knitting a sweater for his wife who is a Wac. Even *grown-ups* who love excitement will not be satisfied. (Paramount)

**BABES IN SWING STREET.** An array of youthful entertainers, including Ann Blyth, Peggy Ryan and June Preisser, are aided by such oldtimers as Andy Devine and Leon Errol in this story about some Settlement House youngsters who attempt to send some of their group to a music school from the proceeds of a night club show put on by themselves. Of course, the plot is sketchy and serves merely as a background for song and dance routines. Freddie Slack's orchestra provides the music. This is mediocre fun for the *whole family*. (Universal)

**WHEN THE LIGHTS GO ON AGAIN.** The subject matter handled in this picture is most timely; unfortunately the presentation is just passably effective. Here is the story of a veteran of the Pacific War who, suffering from amnesia and shell shock, is returned home and rehabilitated through the understanding of his wife and other sympathetic relatives. Jimmy Lydon, Regis Toomey and Barbara Belden have the leading roles. Though the film is never a completely absorbing one, it has some impressive angles for all the *family*. (P.R.C. Pictures)

MARY SHERIDAN

## PARADE

Aesop, in one of his Fables, relates an interesting conversation apparently overheard by him. A Man and a Lion were talking as they traversed a forest. Both Man and Lion, according to Aesop, began to boast of their respective superiority to each other in strength and prowess. As they were disputing, they passed a statue carved in stone which represented a Lion strangled by a Man. The Man pointed to it and said: "See there. How strong we are, and how we prevail even over the king of beasts." The Lion replied: "This statue was made by one of you men. If we Lions knew how to erect statues, you would see the Man placed under the paw of the Lion." . . . To the careful reader one feature of this debate will immediately stick out—the Lion let slip a damaging admission. He conceded that lions did not know how to fashion statues. . . . Though Aesop does not relate the rest of the conversation, we are safe in assuming that the Lion attempted to cover up his unfortunate slip. "As I say," the Lion no doubt continued, "we lions have not studied in art schools as yet, but we will eventually get around to it and then the earth will be carpeted with beautiful poems in stone conceived by artistic lions, showing men under our triumphant paws." . . . But lions never did get around to sculpturing. . . . The lions of 1944 know no more about art than did the lions of Aesop's era. . . . The lions of 1944, in-

deed, know no more about anything than did the Aesop lions. . . . And neither do the birds or fish or insects of 1944 know a bit more than their earliest ancestors knew. . . . The mouse has never learned how to outwit the mouse trap. . . . The duck is still caught by the same old routine. . . .

We meet something strikingly different when we encounter Man. . . . History shows us not only that Man has made phenomenal intellectual progress, but that among all the living things of this world only Man has achieved such progress. . . . There must be a reason for this tremendous difference between Man and other animals. . . . There is . . . Man is not merely an animal like the others. He is also a spirit, with an intellect, a free will, an immortal soul, none of which is possessed by the mere animals. . . . Of Man, Shakespeare says: "What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!" . . . Man differs from mere animals in many ways. . . . Only Man can act unnaturally. . . . Not lions or birds cause the modern world tragedy. . . . Man caused it. . . . Man alone. . . . Man won't listen to God. . . . God is Man's best friend. . . . Man is his own worst enemy.

JOHN A. TOOMEY



## MUSIC

WE ARE BECOMING ballet conscious. This form of entertainment is now as popular as the theatre, or the concert and opera field. It has been an uphill climb; but at the last performance of the Ballet Russe de Monte Carlo last Sunday evening at the New York City Center, a capacity audience cheered a new ballet, *Le Bourgeois Gentilhomme*. One felt that true appreciation had come at last.

It was not an expert performance; but rather an impromptu affair, with a magnificent set and exquisite costumes. There was some excellent pantomime by Michel Katcharoff who depicted M. Jourdain, "the middle-class gentleman" of Molière's farce, whose life-time ambition it is to shed this status and become a member of the aristocracy. It is easy to imagine the rest of the story, and how George Balachine worked out the choreography in the style of "Le Grand Siècle," with its pomposity, its stiffness and its effort at grandeur, which in our time makes for good humor.

As yet this ballet is not routine, and should be made so for the sake of a new little masterpiece. Nathalie Krassovska proved a talented dancer with a rare and delicate grace, which was given more playful opportunity in *The Red Poppy*, the evening's concluding ballet, than as Jourdain's daughter Lucile, through whom he expects to reach his ambitions by a titled marriage. The young dancer, Marie Tallchief, showed marked talent for rhythm in an Indian Dance, a bit interpolated in *Le Bourgeois*.

The music was collected from works by Richard Strauss. It was raggedly played by a symphony orchestra under the direction of Emanuel Balaban, and should have been better. It is the terrific cost of rehearsal time, and union rulings that make it necessary to cut down on collaboration between the ballet and orchestra. When may we have the real thing?

*The Red Poppy* is good theatre but it is not composite. It is much too long with two unnecessary orchestral interludes (to Gliere's music), and a dance by Ruthanna Boris which would have been more fitting in a night club.

The ballet's ensemble "of little swans" in *Swan Lake* were amateurish, and Alexandra Danilova, the Queen of the Swans, appears to have more experience and studied technique than true gift. M. Magallanes as Siegfried acted and danced the part of a true Prince. ANNABEL COMFORT

## CORRESPONDENCE

### POSTSCRIPT ON HOPKINS

EDITOR: My review of Eleanor Ruggles' *Gerard Manley Hopkins* (AMERICA, Sept. 2) was not a full-length article and therefore could not include sufficient examples to illustrate the defects I indicated. The few quotations in the review were given as proof of Miss Ruggles' misunderstanding or misinterpretation of spiritual values. I should now appreciate space to back up my criticism that the book is inaccurate and even unfair. . . .

It is interesting to learn that one "attends" confession (p. 97), that the Spiritual Exercises are "administered" (p. 103), that meditation is a matter of being "plunged in fervid imaginings" (p. 105), that retreatants have "passed through a self-drawn dismay and self-induced dejection" (p. 106). Brother Henry Marchant was an old man at the time he set down his recollections of Hopkins, not a "probationer," as Miss Ruggles calls him (p. 112). Not even the most gifted Jesuits are expected "to defend any opinion at any time" (p. 123); they are expected to defend the truth. One marvels at this view of Jesuit seminary-life: "At intervals outraged nature avenged herself and half a dozen seminarians enjoyed an orgy of misbehavior" (p. 125). Contrary to Miss Ruggles' assertion, Jesuits do not "base their theology" on a "philosophic system" (p. 136). It is difficult to see what is "comic" about dressing cubicles or about invalids seeking cures at Holywell (p. 135). There is no evidence that Hopkins "rambled, stammered, then pulled himself together" in the sermon described by Miss Ruggles (p. 177). Hopkins counseled but certainly did not "attack" Bridges on the subject of alms (p. 184). We are

told that "it is doubtful" if Hopkins' Superiors "would have allowed him to take active part in a Protestant ceremony" (p. 242); Church law certainly prohibits such active participation, so it is impossible to share Miss Ruggles' doubt. . . .

Father Boyle questions my charge that the book is inaccurate. I am confident that examination of the foregoing references, which are only some of the misstatements in the book, will show that my criticism was not made lightly or without reason. Father Boyle's interpretation of Miss Ruggles' comment on *The Habit of Perfection* and its reference to the priesthood is derived from a passage on page 91; my criticism refers to the passage on page 76. I admit that my phrase, "verbal sneer," is perhaps too strong; but the sentence in question, judged in its context, remains enigmatic.

Another AMERICA correspondent reminds me that Miss Ruggles tried to be objective. I do not deny this. But it seems to me that a reviewer or critic must concern himself with the book to be criticized. He cannot know the author's intentions, what the author meant to do or wanted to do, except to the extent that these things are expressed in the book. The critic's task is to evaluate what is said, not what the author tried to say. That task is not made easier by authors who use words carelessly or inaccurately.

Catholic readers should, by all means, be gratified to find recognition accorded Catholic writers such as Father Hopkins. This does not mean, however, that Catholic critics should ignore defects in a book simply because it is by or about a Catholic. I do not deny that there are excellent passages in Miss Ruggles' biography; but I still maintain that the book, as a biography, contains too many errors, too much questionable interpretation, and too little understanding of Catholic doctrine and practices to give an accurate, well rounded impression of Hopkins.

New Haven, Conn.

A. BISCHOFF, S.J.

### REGENERATING GERMANY

EDITOR: As an American citizen of German birth, I was particularly interested in your recent article, *What to do with Germany* (AMERICA, September 9). . . .

It appears at least doubtful whether the remedy for Germany and the world could be seen in the re-establishing, in Germany, of a democratic form of government, though remodeled on the basis of experiences of the short postwar period. Fact is that Hitlerism not only grew but finally triumphed under the German republic. Why? The following reasons presented themselves to an open-eyed observer.

Too many persons occupied seats in our former Reichstag and the Landtags of the States who lacked the proper intellectual and moral qualifications for leadership. As a teacher of *Staatsbürgerkunde* (Civics)—introduced as a subject in our high schools by the socialistic postwar government as the means of training prospective citizens—I was often at a loss to discuss and interpret the reports of the sessions of our parliaments. Those endless talks missing the point and not making much sense and, worse than this, the frequent approach in a disgusting or almost frivolous way to serious matters, often did not appear worth the time spent in reading them.

Disheartening as is the remembrance of these facts, it describes an inefficiency that existed. (As similar conditions exist elsewhere, the recalling of it may mean something for world-regeneration).

Not the kind of vote, be it simple majority or two-thirds majority, nor of representation, should be regarded as the decisive factor, but the quality of human thinking and will to right-doing behind voting and representation; in other words the consciousness of a high-ranking moral responsibility. . . .

This is the lesson the world should learn from Germany's disaster. For whatever reasons it happened, and however long the path that finally alienated the bulk of her people from the application of fundamental Christian principles—it was this failure to give God and His eternal law the first and irremovable place in their living which not only explains, but made possible the abominable aberration of Hitlerism and Nazism. . . .

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## THE WORD

PEACE could be ours tomorrow if by some miracle all the world could be brought to recite in all sincerity the words of the Introit of the twentieth Sunday after Pentecost: "All that Thou hast done to us, O Lord, Thou hast done in true judgment, because we have sinned against Thee and we have not obeyed Thy commandments."

Only after we have made such a confession may we confidently pray the prayer of the Mass: "Be appeased, O Lord, and to Thy faithful people grant peace and pardon."

Unfortunately, the world at large will make neither the confession nor the prayer. "The days are evil," says Saint Paul, and the words are true today as when he wrote them to his Ephesians. Even after all the chastisement of war, we may still wonder if men will return to God to "serve Him with secure mind." Only recently a great man in the flush of partial victory assured us that when everything we touch turns to gold, we are hardly inclined to call humbly on the help of Providence. A short time ago, a national magazine ridiculed as impertinent the suggestion that on the day of victory bars be closed so that people might celebrate their victory in prayer rather than in drunken revelry. And yet, the suggestion seems very much in keeping with Saint Paul's advice: "Be not drunk in wine, wherein is luxury, but be ye filled with the Holy Spirit, speaking together in psalms and hymns and spiritual canticles, singing and making merry in your hearts to the Lord, giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father" (Ephes. 5: 15-21).

That is sage advice, but "the days are evil," and the world seems no more interested in a prayerful preparation for peace than it has been in a prayerful prosecution of the war. When we first entered this war, we were told in an inspiring slogan that "all this war will have been fought in vain unless it results in the re-Christianization of the nations." With victory at least in sight, we can use that sentence to judge the fruits of the war to date. Has the war been resulting in a re-Christianization of the nations? Let experts argue that question. Their answer in the long run will not differ much from the answer of our own consciences.

Through all these years of war, we have listened to broad-  
casts and read magazine articles and newspaper stories and books, telling the almost incredible sufferings of human beings who are brothers of ours. Every story was an inspiration to more fervent prayer, to holier living. Have we prayed more? Have we lived more holily? For two years our brothers and our sons have been in the horrors and dangers of battle. Day by day and all through the night, they are fighting and dying. They have pleaded over and over again for our prayers. Have we given them what they have asked, ceaseless prayer, holy living, penance, mortification? Down deep in our hearts we know that there is no greater thing we can do for them, for the world, for peace, than the daily offering of the Holy Sacrifice of the Mass. Well?

Throughout the war we have come to know, or at least, we have had an opportunity to come to know, the price the world must pay for selfishness, for greed, for hatred between classes and races and nations. We have had a chance to learn that we simply cannot do wrong without hurting others. War has taught us vividly that all evil-doing spreads out to harm all with whom we come in contact. That means family and friends and those dearest to us. That means neighbors and fellow-workers and fellow-citizens. That means, in a sense, the world, for each of us is part of the world, mystically and mysteriously in touch with the world.

"Walk circumspectly," says Saint Paul, "not as unwise, but as wise, redeeming the time, for the days are evil." It is not too late to redeem the time, to draw out of these evil days the spiritual good without which all this horrible holocaust will be waste. Long years ago God was willing to save a whole city if only ten just men could be found in it. We are not ten, we are millions united in offering to Him the Perfect Sacrifice. Even now we can redeem the time and save the world. We can redeem our first pledge that we would make of this war a crusade to re-Christianize the world. Our part in that crusade is spotless, holy living. Our part is prayer. Our part is the daily offering of the Mass that this suffering may not be wasted. JOHN P. DELANEY



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